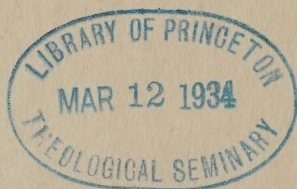


JESUS, KING OF KINGS

WINGFIELD SCOTT MORRIS





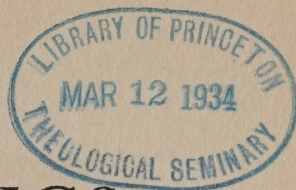
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JESUS, KING OF KINGS



JESUS, KING OF KINGS

By
WINFIELD SCOTT MORRIS



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*The Author Most Affectionately Dedicates
This Book
to
All Who Love Our Lord Jesus Christ
and
All Others Who Learn to Love Him
Through the Reading of Its Pages*

INTRODUCTION

During the first week of the year Nineteen Hundred Thirty-one one night while in my bed something within me said, "Write about the King of Kings." At first I was reluctant to heed the voice as I had two other manuscripts under way, but there was a constant tugging at my heart until I actually began to write. When I had written several pages I was stricken with a severe illness, and then something like a year passed away before I was in a mood to write.

I most graciously acknowledge that I have used much of the Holy Writ in completing this little message, but I sincerely hope that many who read it will get a glimmer of the light beyond the river and will untimately pass through the pearly gates and dwell in the house of the Lord forever.

THE AUTHOR.

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JESUS, KING OF KINGS

JESUS, KING OF KINGS

CHAPTER I

PROPHECIES CONCERNING HIM

Undoubtedly the good prophet Isaiah was speaking of the King of Kings in his famous fifty-third chapter when he said "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a

sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgressions of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

My dear reader whether you are young or old, rich or poor, a member of any church or not, if you have not made your calling and election sure, remember that Jesus Christ will intercede for your transgressions if you will only ask him in a repentant spirit. Now is the best time you will ever have to ask him to make the intercession with Almighty God, and who knows but what it will be your last chance. Tomorrow may be too late—you may never see the bright sun shine again. Yea, tomorrow you may be

pale in death and the telegraph wires may be carrying the message to your relatives. If you can not see a glimmer beyond the river, you had better tune in, for there are bright lights all along the shore.

Hear what old Isaiah said in the fifty-fifth chapter, first seven verses:

“Ho, every one that thirstest, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the LORD while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

There is much truth also in the twelfth and thirteenth verses of the same chapter:

“For ye shall go out with joy, and be led forth

with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off."

I hope by the time you have read this far you have found peace and are not like the blind and ignorant watchmen Isaiah speaks about in another chapter, but are like the righteous that shall enter into peace. I feel sure that you are anxious to hear more about the King of Kings, the Prince of Peace, the Lamb of God that taketh away the sins of the world.

CHAPTER II

BIRTH AND CHILDHOOD

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is, God with us.” Thus the angel of the LORD spake to Joseph who was to be the husband of Mary. Then Joseph being raised from sleep did as the angel of the LORD had bidden him, and took unto him his wife, and knew her not till she had brought forth her first born son, and he called his name JESUS. This same JESUS is the King of Kings that I am so anxious to have you form a real acquaintance with.

There were some very unusual things happened at his birth. The Jews were gathered together to pay their taxes in a little town called Bethlehem in the country of Judea. There was an immense crowd of them, and the hotels, taverns, and all sleeping quarters were very much crowded. Among this vast throng of people were Joseph and his young wife, Mary; from a small country town called Nazareth. They were not lucky enough to get room in the inn. Being poor people, they accepted the accommodations of the stable.

A strange thing happened in that stable that night

nearly two thousand years ago; Mary gave birth to a darling baby boy, which she wrapped in swaddling clothes and laid in the manger. This baby, with no downy pillow, warm blanket, or cozy crib, was the little LORD JESUS.

The same night an angel of the LORD came to some shepherds who were watching their flocks, and the glory of the LORD shone so bright round about them that they were sore afraid, but the angel told them to fear not for it had good tidings of great joy for all people, and said "For unto you is born this day in the city of David a Savior, which is CHRIST the LORD. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger." Suddenly the shepherds saw a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

When the angels were gone away into heaven the shepherds said, "Let us go to Bethlehem and see this thing which is come to pass," and they soon found Mary and Joseph in the stable, and the little LORD JESUS lying in the manger, then they made known what was told them about him, glorifying and praising God. But Mary kept all these things and pondered them in her heart.

Again we must refer to the Prophet Isaiah and see how truly his prophecy is being fulfilled; Isaiah ninth chapter and sixth verse reads: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name

shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

We are told that when the baby was born wise men traveled from the east to Jerusalem, and said, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." When King Herod heard these things he was much troubled, and gathered all the chief priests and scribes together and demanded of them where Christ should be born. They told him in Bethlehem for it had been foretold by a prophet. Herod told the wise men to go and search diligently for the young child, and when they found him to bring him word so that he might go and worship him also, but the wise men knew that his jealousy was aroused and that he meant to do him ill if the opportunity presented itself.

The wise men journeyed on, and when they saw the star shining brighter than ever over the house in which the young child and Mary were they rejoiced with exceeding great joy, and when they entered they fell down and worshipped the King of Kings; opened their treasures and presented unto him gifts of gold and frankincense and myrrh. God warned the wise men in a dream that they should not return to king Herod, and they went another way into their own country.

When the wise men had gone an angel of the Lord appeared to Joseph in a dream and told him to arise and take the young child and his mother and flee into Egypt and stay there until he brought word, be-

cause Herod was seeking to destroy the young child. Joseph obeyed the message of the angel, and by night departed into Egypt.

Tradition tells us, but it is not recorded in Holy Writ, that on their way to Egypt Joseph and Mary stayed over night in a robber's cave. It is said that the baby of the robber was afflicted with sores, and the next morning when Mary had washed the little LORD JESUS in a basin of water that the mother of the afflicted baby begged Mary to leave the water in the basin and let her wash her baby in the same water, which she did, and the robber's baby was healed of the terrible sores. The robber's baby grew to be a man and became a daring robber of the desert, and finally after many daring robberies was caught and convicted of theft and placed on a cross at the time of the crucifixion of JESUS, which will come later in this message, and the one to whom JESUS said "Verily I say unto thee, today shalt thou be with me in paradise."

When the wise men did not return to Herod he was exceeding wroth, and slew all the children in Bethlehem and all the country round about two years old or under. Then the prophecy of Jeremy was fulfilled: "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

Time passed by and king Herod died, and the angel of the LORD again appeared to Joseph in a dream and told him to arise and take the child and

his mother back to the land of Israel, and he arose and took the child and his mother into the land of Israel, but when he found that Archelaus the son of Herod was king of Judea he was afraid, notwithstanding the fact that he had been warned of God in a dream, and turned aside into parts of Galilee. Here he dwelt in the city of Nazareth, and the prophecy that JESUS would be called a Nazarene was fulfilled.

We know but little of the childhood of JESUS. Luke gives an account of his circumcision, and one Simeon whom the Holy Ghost had revealed that he should not see death before he had seen the Lord's Christ, taking the child up in his arms and blessing God and saying: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Joseph and Mary marveled at the things he said, and Simeon blessed them, and said, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed."

Luke also tells us about a prophetess by the name of Anna, who was a widow of about eighty-four years, and who served God both night and day, coming in at the same instant that Simeon had finished talking to Mary. The widow likewise thanked the LORD

and spake of the little LORD JESUS to all them that looked for redemption in Jerusalem.

The child grew and waxed strong, and it is supposed that when he became old enough to go to school that he attended school the same as other Hebrew children and was a very good student, and perhaps many times astonished his teachers with his great wisdom.

Joseph and Mary went every year to Jerusalem to the feast of the passover, and when JESUS was twelve years of age he went up to Jerusalem with them to the passover. This was a great event, and multitudes attended it. When Joseph and Mary had fulfilled their days at the feast they started home in company with many others, but when they had gone a day's journey they missed the boy, JESUS. They had supposed that he was with the crowd, but after inquiring among the kinsfolks it was discovered that he had tarried behind in Jerusalem. They returned to the city, and after a search of three days they found him in the temple of God, sitting in the midst of the doctors, both hearing them and asking them questions. All that heard him were much astonished at his great understanding and his intelligent questions. Even Joseph and Mary were amazed. Mary asked him why he had thus dealt with them, and told him that Joseph and she had sought him sorrowing. He asked them why they sought him, and if they did not know that he must be about his Father's business? They failed to understand the meaning of his questions. He returned to Nazareth

with Joseph and Mary and was subject unto them, but Mary kept all his sayings in her heart.

As time passed by JESUS increased in wisdom and stature, and in favor with God and man. Perhaps it would be a beautiful story if we had a story of his life from the time he left Jerusalem at the age of twelve up to the time when John the Baptist baptized him in the river Jordan at the age of thirty, but alas! that part of the book has been sealed. Early writers tried to fill the gap with magical and mystical stories, but the makers of our Holy Bible rejected them all. We do not know that he had any schooling above the common school, and we do not know but what he attended the university. We do know that he was dubbed as being unlettered, but in knowledge and wisdom he far excelled any other mortal being that ever trod upon the earth. Many think that shortly after their return from the feast of the passover Joseph died, as he is never again mentioned, and that JESUS took his place in the carpenter shop and shouldered the responsibility of keeping the family.

CHAPTER III

HIS BAPTISM AND TEMPTATION

It came to pass in those days that a man called John the Baptist, whose mother was a cousin of Mary, was preaching and baptizing for the remission of sins in a wilderness country around the river Jordan, which was a fulfillment of a prophecy. John was filled with the Holy Ghost even before his birth. He was recognized as the voice of one crying in the wilderness. John preached straight at the people, called them a generation of vipers, asked them who had told them to flee from the wrath to come, and told them they must bring meat worthy of repentance. He also told them that there would come one after him mightier than he, whose shoes he was unworthy to stoop down and unloose. He emphasized the fact that while he baptized with water the mightier one would baptize with the Holy Ghost. John's fame spread over the countryside, even into the land of Galilee, and JESUS who was now a man of thirty heard of him and recognized that he was his forerunner, and knowing that it was about time that he should start his own ministry journeyed to the river Jordan to be baptized by John. When John saw JESUS coming unto him he recognized him as

the Messiah, and said, "Behold the Lamb of God, which taketh away the sins of the world." At first John refused to baptize JESUS, offering as an excuse that he needed to be baptized by JESUS, but JESUS said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness."

After JESUS was baptized and went up out of the water the heavens opened up and the Spirit of God descended like a dove and rested upon him, and a voice from heaven said, "This is my beloved son, in whom I am well pleased." John saw and heard this and said, "I bare record that this is the Son of God."

JESUS must have remained at John's meeting until the next day, as St. John tells us that the next day John the Baptist looked at JESUS as he walked, and again said, "Behold the Lamb of God." Two of John's disciples heard him and they followed JESUS and he took them to his home, and they dwelt with him that day. One of them was Andrew, a brother of Simon Peter. Andrew hunted up his brother and told him about the Messiah, which is interpreted the Christ. The two brothers lived in a town of Galilee called Bethsaida where also lived another disciple by the name of Philip.

JESUS was full of the Holy Ghost and was led by the Spirit into the wilderness, being forty days tempted of the devil. During that time he ate nothing, and of course was much hungered, and the devil saw his chance to tempt him to do a deed of selfishness to satisfy his own needs; so he told him if he were the Son of God to command that a stone be made

bread. JESUS was not so easily caught, but answered him by saying, "It is written, That man shall not live by bread alone, but by every word of God." The devil being outwitted by JESUS, King of Kings, hit on another cunning plan and took JESUS on an exceeding high mountain and showed him all the kingdoms of the world in a moment of time, and told him that he would give him all the power and glory of them if he would worship him. Again JESUS was more than a match for him, and quickly said, "Get thee behind me Satan, for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve." Satan is cunning and a stickler, and he had one more card up his sleeve which he hoped JESUS could not trump, and he was going to make a desperate effort now to win his game by using some of JESUS' own tactics—quoting the scripture. He brought JESUS to Jerusalem and set him on a pinnacle of the temple, and told him if he were the Son of God to cast himself down! For it is written, He shall give his angels charge over thee, and in their hands they shall bear thee up, lest at any time thou shalt dash thy foot against a stone. When JESUS answered him this time it almost took the breath out of the old fellow, for he said unto him, "It is said, Thou shalt not tempt the LORD thy God." This was too much for Satan and he left JESUS.

Of course Satan was very much disappointed, just as he is every time that we overcome a temptation, but he is one of the old boys we should like to see disappointed. JESUS was elated over his victory,

and returned in the power of the Spirit into Galilee,
and his fame went out through all the region round
about.

CHAPTER IV

BEGINNING OF HIS MINISTRY

JESUS now began to organize his ministerial campaign by choosing twelve disciples, among whom were Simon Peter, Andrew, and Philip. No doubt the reader is more or less familiar with the names of the others, and most every one knows of Judas and his traitorous work.

The first event of any importance that St. John tells us about JESUS after his temptation in the wilderness is of a marriage in Cana of Galilee which he, his mother, and his disciples attended. At a marriage feast it was customary to serve wine. There seems to have been more guests than was anticipated, and the wine supply became exhausted. The host was embarrassed and at a loss to know what to do. Mary happened to hear the talk about the shortage of wine and she felt sure that JESUS could do something about it, and feeling proud of her boy and knowing that he was truly the Son of God, felt sure that in some miraculous way he could supply the deficiency, so she broke the news to JESUS and told the servants to do whatever he said.

There were six empty water pots in the kitchen, and JESUS told the servants to fill them with water,

which they did. He then told them to draw some of it out and serve it to the governor of the feast, which they did, and when the governor of the feast had tasted the water which had been turned into wine, he boasted of how good it was and asked why they had saved the best wine until the last, but he did not know that it was only water which JESUS had miraculously turned into wine. This was the first of many miracles he performed and it manifested forth his glory and caused his disciples to firmly believe on him.

The first thing Luke tells us of JESUS after his temptation in the wilderness is that he returned in the power of the Spirit into Galilee and his fame went out through all the region, and that he taught in their synagogues, being glorified of all. He went to Nazareth, his home town, and as his custom was, he went into the synagogue on the Sabbath day and stood up to read. The book of the prophet Esais was given him. He opened the book at the place where it was written: "The Spirit of the LORD is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the LORD." Then he closed the book and gave it to the minister, and sat down. Then the eyes of every one in the synagogue were fastened on him, and he began to say unto them: "This day is the scripture fulfilled in your ears." And all bare him wit-

ness, and wondered at the gracious words which proceeded out of his mouth. And they said, "Is not this Joseph's son?" And then he said: "You will surely say unto me this proverb, Physician heal thyself: whatsoever we have heard done in Capernaum, do also here in this country." And then he said: "Verily I say unto you, no prophet is accepted in his own country, but I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Serepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naman the Syrian."

All the people in the synagogue who heard him were wroth and they thrust him out of the city, and they led him to the brow of the hill to throw him down headlong, but a strange thing happened—he passed through the midst of them and went his way.

CHAPTER V

SERMON ON THE MOUNT

According to Matthew, Mark, and Luke JESUS now went to Capernaum. Matthew tells us that he dwelt in the borders of Zabulon and Nephthaliim that it might be fulfilled which was spoken by the prophet Esaias: Matthew 4:15-16, The land of Zabulon, and the land of Nephthaliim, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw light; and to them which sat in the region and shadow of death light is sprung up.

His fame now went out through all Syria, and they brought to him all the sick people with divers diseases and torments and those possessed with devils and the lunatics, and he healed them. From that time JESUS began to preach, and to say, "Repent; for the kingdom of heaven is at hand."

Now a great multitude followed him, and he went up into a mountain, and his disciples followed him, and there he gave his famous Sermon on the Mount:

"Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they

which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

“Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before me. Ye are the salt of the earth: for if the salt has lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that can be set on a hill can be hid.

“Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven:

but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

“Ye have heard that it was said of them of old time, ‘Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council:’ but whosoever shall say, ‘Thou fool,’ shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

“Agree with thy adversary quickly, whilst thou art in the way with him; least at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

“Ye have heard that it was said of them of old time, ‘Thou shalt not commit adultery:’ but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and thy whole body should be cast into hell. And if thy

right hand offend thee, cut it off, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

“It has been said, ‘Whosoever shall put away his wife, let him give her a writing of divorcement:’ but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery.

“Again, ye have heard that it hath been said of them of old time, ‘Thou shalt not forswear thyself, but shalt perform unto the LORD thine oaths:’ but I say unto you, swear not at all; neither by heaven: it is God’s throne: Nor by the earth; for it is his footstool: neither by Jerusalem: for it is the city of the great KING. Neither shalt thou swear by the head, because thou canst not make one hair white or black. But let your communication be, ‘Yea, yea; Nay, nay:’ for whatsoever is more than these cometh of evil.

“Ye have heard that it hath been said, ‘An eye for an eye, and a tooth for a tooth:’ but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.

“Ye have heard that it hath been said, ‘Thou shalt love thy neighbor, and hate thine enemy.’ But I say

unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if you love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your father which is in heaven is perfect.

“Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

“And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward

thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be ye not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen.

“For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

“Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

for where your treasure is, there will your heart be also.

“The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

“No man can serve two masters: for either he will hate one, and love the other; or else he will hold on to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? For all these things do the Gentiles seek: for your heavenly Father knoweth

that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for tomorrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

"Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged: and with what measure you mete, it shall be measured to you again.

"And why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye?' Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

"Ask and it shall be given; seek and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knock it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

“Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.

“Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are raving wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth forth not good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

“Not every one that sayeth unto me, ‘Lord, Lord,’ shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, ‘Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?’ And then will I profess unto them, ‘I never knew you, depart from me, ye that work iniquity.’ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and

it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

CHAPTER VI

HEALING THE SICK AND REBUKING THE WIND

The people were astonished at his doctrine, for he taught them as one having authority. When he came down from the mount great multitudes still followed him, and a leper came and worshipped him and said "Lord if thou wilt thou canst make me clean." Jesus put forth his hands and touched him, and said, "I will." Immediately his leprosy was cleansed. Jesus told him to tell no man, but to go show himself to the priest, and offer the gift that Moses commanded.

Then a certain centurion came to Jesus in Capernum and told him that his servant was sick with palsy, and was grievously tormented. Jesus told him that he would go and heal him, but the centurion told him that he was not worthy that Jesus should come under his roof, and insisted that Jesus speak the word only, and his servant would be healed. Then told him that he was a man of authority, and when he commanded his soldiers to come they came, and when he commanded them to go they went. Jesus marveled when he heard this and told the people that followed that he had not found so great a faith, not even in Israel, and then said, "And I say unto you,

That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall he cast out into outer darkness; there shall be weeping and gnashing of teeth." Then he said unto the centurion, "Go thy way, and as thou hast believed so be it done unto thee." The servant was healed the selfsame hour.

Then Jesus went to the home of Peter and found Peter's mother-in-law sick of a fever, and he touched her hand, and the fever left her. The healing was so complete that she was able to get up and minister unto them.

That evening many were brought to him that were possessed with devils, and he cast out the evil spirits by speaking to them, and all of them that were sick he healed. Truly now the prophecy of Isaiah mentioned in the beginning of this story was being fulfilled. "Himself took our infirmities and bear our sicknesses."

A certain scribe went to him and told him that he would follow him wheresoever he went, and Jesus said to him "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

It now came to pass that Jesus and his disciples were out on the sea in a ship. Jesus had gone to sleep, and a great tempest arose and lashed the waves furiously against the ship. The disciples were scared and awoke Jesus, and said "Lord save us: we perish." He said unto them "Why are ye fearful,

O ye of little faith?" Then he arose and rebuked the winds and the sea, and immediately there was a great calm. The disciples were astonished and marveled at a man that even the winds and the sea would obey. If you were an unbeliever or a skeptic when you started to read this, you surely now believe and are willing to accept a great Captain that even while on earth could still the howling winds and the mighty rushing waters. Won't you take him for your guide through life's tempestuous seas? Here is a good way, and now is the best time you will ever have to become his follower: Believe that Jesus Christ is the Son of God, be sorry for your sins, and get down on your knees and pray to Almighty God through Jesus Christ to forgive you of your sins, big and little. Be much in earnest, because this is the most important step of your whole life. Stay on your knees and continue to pray until you have a sure witness that your sins have been forgiven; then arise and shout and sing, and tell the people all around what a blessed Saviour you have found. Be baptized, and unite with some good church, and then work for the Master from dawn to setting sun; then when you pass from here you will pass through the pearly gates to be with him forever on high in that beautiful home of the blest.

After Jesus had rebuked the wind, and the ship had come to the other side into the country of Gergesenes, he was met by two possessed with devils, who were exceeding fierce, and they said "What have we to do with thee, Jesus, thou Son of God?

art thou come hither to torment us before the time?" A good way off was a herd of swine feeding, so the devils said "If thou cast us out suffer us to go away into the herd of swine." He said unto them "Go," and they went into the herd of swine, and the whole herd of swine ran down a steep place into the sea and perished. The keepers of the swine fled, and went into the city ahead of Jesus and told the whole story, and, behold the whole city came out to meet Jesus, and asked him to depart from their shores.

Jesus took the Gergesenes at their word and entered a ship and went to his own city, and soon a man who was sick with palsy was brought to him on a bed. Jesus saw that they had great faith, and he said to the one who was sick, "Son, be of good cheer; thy sins be forgiven thee." The scribes who were present accused Jesus of blasphemy. Jesus knew their thoughts, and said, "Wherefore think ye evil in your hearts? For whether it is easier to say, 'Thy sins be forgiven thee; or to say arise and walk?' But that ye may know that the Son of man hath power to forgive sins, (then he said to the one sick with palsy) Arise, take up thy bed, and go unto thy house." He arose and went to his house. When the people saw it they marveled, and glorified God, which had given such power unto men.

CHAPTER VII

RAISING THE DEAD AND RESTORING THE BLIND

When Jesus went from there he saw a man named Matthew, sitting at the receipt of the custom: and he said "Follow me," and Matthew arose and followed him.

It came to pass that Jesus sat at meat with publicans and sinners, and when the Pharisees saw him eating with them they said unto his disciples, "Why eateth your Master with publicans and sinners?" When Jesus heard them he said, "They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance."

Some of the disciples of John the Baptist came to Jesus and said, "Why do we and the Pharisees fast oft, but thy disciples fast not?" Jesus said unto them, "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom will be taken from them, and then shall they fast. No one putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment,

and the rend is made worse, Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

When he was speaking these things unto them there came a ruler and worshipped him, saying, "My daughter is even dead now; but come and lay thy hands upon her, and she shall live." Jesus and his disciples arose and followed him, and a woman, which had been diseased twelve years with an issue of blood, came behind Jesus, and touched the hem of his garment. She had thought within herself if she could only touch his garment she would be made whole. Jesus turned and saw her, and said, "Daughter be of good faith; thy faith hath made thee whole:" and she was made whole from that hour.

When Jesus came to the house of the ruler and saw the minstrels and the people making a noise, he said, "Give place: for the maid is not dead, but she sleepeth." They laughed him to scorn, but he went in and took her by the hand, and the maid arose. The fame of this miracle went abroad in all the land.

When Jesus departed from the house of the ruler, he was followed by two blind men, who were crying and saying, "Thou son of David have mercy on us." When he came into the house the blind men came to him; and Jesus said unto them, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord." Then Jesus touched their eyes and said, "According to your faith be it unto you." Their

eyes were opened, and Jesus charged them to let no man know it, but they spread abroad his fame in all that country.

Next a dumb man was brought to Jesus. The dumb man was possessed with a devil, and when the devil was cast out the dumb man spake; and the multitudes marveled, and said, "It was never so seen in Israel."

Jesus went about in all the cities and villages preaching the gospel of the kingdom in their synagogues, and healing the sick.

One day Jesus was moved with compassion when he saw the multitudes, because they fainted, and were scattered abroad as sheep having no shepherd. Then he said unto his disciples, "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."

CHAPTER VIII

DISCIPLES SENT FORTH

Jesus now saw the need of an organized campaign, as the harvest was plenteous and the laborers few; so he called around him his twelve disciples, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases. According to Matthew, the names of the disciples were: Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Jesus sent the twelve disciples forth, and commanded them, saying, "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not; but go rather to the lost sheep of Israel. And as ye go preach, saying, 'The Kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils: Freely ye have received, freely give. Provide neither gold nor silver, nor brass in your purses. No scrip for your journey, neither two coats, neither shoes, nor yet staves; for

the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence. And when ye come into a house, salute it. And if the house is worthy let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, 'It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.' Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall raise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his Master, nor the

servant above his lord. It is enough for the disciple that he be as his Master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore; for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall

lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

When Jesus had thus commanded his disciples, he went to teach and preach in their cities, and when John the Baptist, who was now in prison, heard of the mighty works of Jesus he sent two of his disciples to ask Jesus, "Art thou he that should come, or do we look for another?" Jesus answering said, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

After John's two disciples departed Jesus said unto the multitudes concerning John, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went you out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of

whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.' Verily I say unto you, among them that are born of women there has not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the markets and calling unto their fellows, and saying, 'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.' For John came neither eating nor drinking, and they say, 'He hath a devil.' The Son of man came eating and drinking, and they say, 'Behold a man gluttonous, and a wine-biber, a friend of publicans and sinners.' But wisdom is justified of her children."

Then he began to upbraid the cities wherein most of his mighty works were done, because they repented not: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted

unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of Judgment, than for thee."

At this point Jesus answered and said, "I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight. All things are delivered unto me of my Father: And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal it. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly: and ye shall find rest unto your souls, for my yoke is easy, and my burden is light."

CHAPTER IX

PLUCKING THE CORN, AND PERFORMING MORE MIRACLES

We next find Jesus going through a cornfield, and his disciples were hungry, and began to pluck the corn and eat it. The Pharisees noticed them plucking the corn, and said unto Jesus, "Behold, thy disciples do that which is not lawful to do on the Sabbath day." Jesus said unto them, "Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day."

When Jesus departed from the cornfield, he went into their synagogue, and found a man with a withered hand, and they asked him if it were lawful to

heal on the Sabbath days, that they might accuse him. He said unto them, "What man shall there be among you, that shall have one sheep, and if it fall in a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."

Then Jesus said to the man with a withered hand, "Stretch forth thine hand," and he stretched forth his hand, and it was made whole. The Pharisees were peeved at this and went out and held a council against Jesus, seeking some way to destroy him. Of course Jesus knew it and withdrew from there, and great multitudes followed him, and he healed them all, and charged them that they should not make it known: that the prophecy of Esais might be fulfilled; "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in His name shall the Gentiles trust."

Another man possessed with a devil, blind and dumb, was brought unto Jesus. Jesus healed him of his blindness and dumbness, and he both spake and saw. The people were all amazed at this and said "Is this not the son of David?"

CHAPTER X

JEALOUSY OF THE PHARISEES

The Pharisees were jealous of the good work that Jesus was doing, and as usual began to criticize him, and said, "This fellow does not cast out devils but by Beelzebub the prince of devils." Jesus knowing their thoughts said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God has come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against

the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Certain of the scribes and Pharisees answered him saying, "Master, we would see a sign from thee." Jesus said unto them, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh

through dry places, seeking rest, and findeth none, Then he saith, 'I will return into my house from whence I came out;' and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

While Jesus was talking to the people his mother and brethren were on the outside desiring to speak to him, and some one said to him, "Behold thy mother and thy brethren stand without, desiring to speak with thee." Jesus answered him and said, "Who is my mother? and who are my brethren?" Then he stretched forth his hand toward his disciples, and said, "Behold my mother and my brethren! for who shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

CHAPTER XI

SPEAKING IN PARABLES

Jesus went out of the house that same day and sat by the sea side, and so many people gathered around him that he went into a ship, and the whole multitude stood on the shore. Jesus spake many things to them in parables, saying, "Behold a sower went forth to sow; and when he sowed some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear."

The disciples asked him why he spake in parables, and he said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and shall have more abundance: but whosoever hath not, from him shall be taken

away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the saying of Esaias, which saith, 'By hearing they shall hear, and shall not understand, and seeing ye shall see, and shall not perceive.' For this people's heart has waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into the stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that receiveth seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. But he that received seed

into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."

He then put forth another parable, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the house holder came and said unto him, 'Sir, didst not thou sow good seed in thy field? from whence then hath it tares?' He said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.' "

Then he told them the parable of the mustard seed, saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Then in another parable he said, "The kingdom of heaven is like unto leaven, which a woman took,

and hid in three measures of meal, till the whole was leavened."

Jesus spake all these things in parables to the multitudes that the saying of a prophet might be fulfilled, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Then Jesus, King of Kings, sent the multitude away, and he went into a house. Soon his disciples came unto him and said, "Declare unto us the parable of the tares of the field." Then Jesus said unto them, "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels, as therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

"Again, the kingdom of heaven is like unto a mer-

chant man, seeking good pearls: who when he found one pearl of great price, went and sold all that he had and bought it.

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into the vessel, but cast the bad away. So shall it be at the end of the world: the angels shall come forth and sever the wicked from the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

Then Jesus asked his disciples if they understood all these things, and they said that they did. He then said unto them, “Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”

When Jesus finished these parables he went into his own country, and taught in the synagogue. The people were both astonished and offended at his teaching, and said “Whence hath this man wisdom, and these mighty works? Is this not the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?”

Jesus said unto them, “A prophet is not without honor, save in his own country, and in his own house.” On account of their unbelief he did not do many mighty works there.

When Herod the tetrarch heard of the fame of Jesus, he said to his servants, "This is John the Baptist; he has risen from the dead; and therefore mighty works do show forth themselves in him." Herod had been displeased with John the Baptist, and put him in prison, and then later beheaded him to please a damsel who had danced before him on his birthday.

CHAPTER XII

MORE MIRACLES

When Jesus heard of the fate of John the Baptist he took a ship and went into a desert place. A great multitude followed him, and when he saw them he was filled with compassion toward them, and healed their sick. When it was evening the disciples said, "This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals." Jesus said unto them, "They need not depart; give ye them them to eat." Then the disciples said unto him, "We have here but five loaves and two fishes." Jesus said "bring them hither to me." Then he commanded the multitude to sit down on the grass, and he took the five loaves and two fishes, and looked up to heaven, and blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude. They all ate and were filled: and they took up of the fragments that remained twelve baskets full. There were about five thousand men in the multitude, besides women and children.

As soon as the multitude had been fed Jesus constrained his disciples to get into a ship, and go before him unto the other side, while he sent the mul-

titude away. As soon as he had sent the multitudes away, he went up into the mountain by himself to pray.

That evening found Jesus alone, but the disciples were out in the ship in the midst of the sea, and the wind was high and they were being tossed about by the waves. Jesus knowing their trouble went unto them in the night, walking on the sea. When his disciples saw him walking toward them on the water they were troubled, and thought it was a spirit; and cried out because they were afraid. Jesus saw that they were frightened, and he said to them, "Be of good cheer; it is I; be not afraid." Peter answered him, and said, "Lord, if it be thou, bid me come unto thee on the water." Jesus said, "Come." Peter came down out of the ship and walked on the water to go to Jesus. But Peter lost his faith when he saw the wind was boisterous, and began to sink, and cried, "Lord, save me." Jesus immediately stretched forth his hand, and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?" When Jesus and Peter got into the ship, the wind ceased.

Again, my dear reader the great Master has stilled the sea. He is able to still your soul. What are you going to do with him? Accept him, or reject him? If you have faith in him, and cry out as Peter did, "Lord, save me." He will immediately stretch forth his hand, and lift you above the swirling sea of sin. He is near you; but you may not see him as Peter did. I can feel his holy presence near me now as I

write these lines. If you are not saved you are slowly, but surely sinking below the awful dark waters of sin, and my brother, or sister, if I could only say the word right here that would show you your lost condition, and cause you to honestly cry out, "LORD, save me," I would feel doubly repaid for my labor in preparing this message.

Eternity is something that the human mind cannot comprehend. I once heard a Methodist preacher explain it in this way, "If it were possible for a tiny bird to fly from some far distant planet, and carry a small crumb of this earth away, and keep making the trip back and forth, and each time take back with it a speck of this earth; after it had the whole earth carried away, it would not be eternity yet." Where are you going to spend that unconceivable span of time? Either in heaven or else in hell.

When I was a small boy, I remember one day my brother and I took two small pigs in a basket to our grandmother, who was then a very old woman. Another very nervous old woman was staying with her. She was so nervous that she could hardly light a lamp, and I had previously been appraised of the fact that in her younger days she had been a gross violator of one of the very important commandments. Our grandmother was a professing Christian, and I believe a good woman. We lived three miles from her home, and as we were small boys we had to stay all night. That night I had a dream that I shall never forget as long as I live. I dreamt that I saw that old nervous woman standing and shaking in

great agony, saying, "Lost! lost! lost! eternily lost, and bound for hell to burn forever and ever." There was a great anguish and wailing in her shrill, and shaking voice. That dream made a wonderful impression on my young mind, and I sincerely hope that my sinner friends who happen to read this message will give eternity some earnest thought, and will now make a decision whether you will spend it in hell, to burn forever and forever, or spend it in heaven, where the happy, peaceful moments roll.

After Jesus had come walking on the water, and stretched forth his hand and saved Peter from drowning, all the people in the ship worshipped him, and said, "Of a truth thou art the Son of God."

The ship then went over to the land of Gennesaret, and when the men of that place had knowledge of Jesus, they sent out into all the country round about, and had brought unto Jesus all that were diseased, and requested of him that they might only touch the hem of his garment, and as many as touched it were made perfectly whole.

CHAPTER XIII

CRITICIZED BY SCRIBES AND PHARISEES

Then the scribes and Pharisees of Jerusalem came unto Jesus, and said, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Jesus answered them, and said, "Why do ye also transgress the gross commandment of God by your tradition? for God commanded, saying, 'Honor thy father and mother;' and 'He that curseth father or mother, let him die the death.' But ye say, 'Whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free.' Thus have you made the commandment of God of none effect by your own tradition. Ye hypocrites, well did Esaias prophesy of you, saying, 'This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.' "

Jesus now called the multitudes and said unto them, "Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man."

His disciples came and said unto him, "Knowest thou that the Pharisees were offended, after they heard this saying?" Jesus answered and said, "Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Then Peter said unto Jesus, "Declare unto us this parable." Jesus said, "Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashed hands defileth not a man."

Jesus then went into the coast of Tyre and Sidon, and there he met a woman of Canaan, who cried out, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." Jesus did not answer her, and his disciples came and asked him to send the woman away because she cried after them, but Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Then the woman came and worshipped him, and said, "Lord, help me." Jesus said to her, "It is not meet to take the children's bread, and cast it to the dogs." The woman said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Then Jesus

said to her, "O woman, great is thy faith; be it unto thee even as thou wilt." Her daughter was made whole from that hour.

Now Jesus went up into a mountain near the sea of Galilee, and sat down. As usual great multitudes followed him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them.

The multitudes wondered when they heard the dumb speak, and saw the lame walk, and the maimed made whole, and saw that the blind could see; and they glorified God.

Jesus now called the disciples around him and told them that he had compassion on the multitude, because they had been with him three days and had nothing to eat. He did not want to send them away fasting for fear they would faint on the way. His disciples told him that there was not enough bread in the wilderness to feed the great multitude. Then he asked them how many loaves they had, and they told him that they had seven loaves and a few little fishes. Then Jesus told the multitude to sit down on the ground. He took the seven loaves and the few little fishes, and gave thanks, and broke the loaves and fishes, and gave to his disciples, and the disciples gave the pieces to the multitude. They all ate and were filled. The disciples took up seven baskets full of what was left. There were four thousand men in the multitude, besides the women and children. After they were filled Jesus sent them away,

and he got into the ship and went to the coasts of Magdala.

The Pharisees and Sadducees went to Jesus and asked him to show them a sign from heaven, and Jesus said unto them, "When it is evening, ye say, 'It will be fair weather; for the sky is red.' And in the morning, 'It will be foul weather today; for the sky is red and lowring.' O ye hypocrites, ye can discern the face of the sky; but can you discern the signs of the times? A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas." After saying this he left them.

CHAPTER XIV

BEWARE OF THE LEAVEN OF THE PHARISEES

When Jesus and the disciples had reached the other side they found that they had forgotten to take bread with them, and Jesus said unto the disciples, "Take heed and beware of the leaven of the Pharisees and the Sadducees." The disciples reasoned together, and said, "It is because we have taken no bread." Jesus said unto them, "O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" Now his disciples understood what he meant by the leaven of the Pharisees and the Sadducees.

When Jesus was in the coasts of Caesarea Philippi he said to his disciples, "Whom do men say that I the Son of man am?" And they said unto him, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Then Jesus said, "Whom say ye that I am?" And

Simon Peter said, "Thou art the Christ, the Son of the living God." Jesus said unto him, "blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which art in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Then he charged his disciples to tell no man that he was Jesus the Christ.

From that day on Jesus began to show the disciples how he must go to Jerusalem and suffer many things, and be killed and raised up again the third day. Peter rebuked him saying, "Be it far from thee Lord: this shall not be unto thee." Jesus turned and said unto Peter, "Get thee behind me Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Then Jesus said to the disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall re-

ward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”

CHAPTER XV

THE TRANSFIGURATION

In six days after Jesus said these things he took Peter, James, and John up into a high mountain, and was transfigured before them; and his face shone as the sun, and his raiment was white. Peter, James, and John saw Moses and Elias talking with Jesus, and Peter said, "Lord, it is good for us to be here: if thou wilt, let us make three tabernacles; one for thee, and one for Moses, and one for Elias." While he was yet speaking a bright cloud overshadowed them, and behold a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear ye him." When Peter, James, and John heard the voice they were afraid, and fell on their faces. Jesus came to them, and touched them and said, "Arise, be not afraid." When they looked up they saw no one except Jesus.

As they came down from the mountain Jesus charged them to tell no one the vision until the Son of man be risen again from the dead. Then the disciples said, "Why then say the scribes that Elias must first come?" Jesus said, "Elias truly shall first come and restore all things, but I say unto you that Elias is come already, and they knew him not, but

have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." The disciples then understood what he had spoken of John the Baptist.

When Jesus and the disciples came again to the multitude, a certain man came to Jesus and knelt down before him, and said, "Lord, have mercy on my son: for he is lunatic, and sore vexed: for oft times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." Jesus said, "O faithless and perverse generation, how long shall I be with you? bring him hither to me." Jesus then rebuked the devil; and he departed out of the boy: and he was cured.

The disciples took Jesus aside and asked him why they could not cast the devil out of the child, and Jesus said to them, "Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

While Jesus and the disciples abode in Galilee, Jesus said unto them, "The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again." His saying this made the disciples exceedingly sorry.

The disciples were anxious to learn more about the kingdom of heaven, and said to Jesus, "Who is the greatest in the kingdom of heaven?" Jesus desiring to teach them a lesson in humility called a

little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

"And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than to have two eyes to be cast into hell fire.

"Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which is lost.

"How think ye? if a man have an hundred sheep, and one of them be gone a stray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth

more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

“Moreover if thy brother should trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear thee, tell it unto the church, let him be unto thee as an heathen man and a publican.

“Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

“Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there I am in the midst of them.”

Peter being anxious to learn all he could, came to Jesus and said, “Lord, how oft shall my brother sin against me, and I forgive him?” till seven times? Jesus said unto him, “I say not unto thee, until seven times: but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But for as

much as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him saying, 'Lord, have patience with me and I will pay thee all.' Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.' And his fellow-servant fell down at his feet, and besough him, saying, 'Have patience with me, and I will pay thee all.' And he would not: but went and cast him unto prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, 'O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?' And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

CHAPTER XVI

PHARISEES TEMPT HIM

When Jesus had finished these sayings, he departed from Galilee beyond the river Jordan into the coast of Judea, and as usual, great multitudes followed him and he healed them.

Some of the Pharisees came to him and tempted him, and said, "Is it lawful for a man to put away his wife for every cause?" He answered them and said, "Have ye not read that he which made them at the beginning made them male and female, and said, 'For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?' Wherefore they are no more twain, but one flesh, what therefore God hath joined together, let not man put asunder." They then asked Jesus why Moses commanded to give a divorcement and put away a wife. Jesus answered them and said, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Then his disciples said unto him, "If the case of the man be so with his wife, is it not good to marry?" But Jesus said unto them, "All man cannot receive this saying, save them to whom it is given. For there are some eunuchs, which were so born of their mother's womb: and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

After this there were little children brought unto Jesus, that he should put his hands on them and pray, and the disciples rebuked them; but the King of Kings said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven." Then he laid his hands on them, and went on his way.

Behold a rich, young ruler came and said unto Jesus, "Good Master, what good thing shall I do that I might have eternal life?" The King of Kings said unto him, "Why calleth me good? there is none good but one, that is God; but if thou wilt enter into life, keep the Commandments." The rich, young ruler said, "Which?" Jesus, King of Kings said, "Thou shalt do no murder, Thou shalt not commit adultery, thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother, and thou shalt love thy neighbor as thyself."

The young man answered him and said, "All these things have I kept from my youth up; what lack I yet?" Then Jesus said unto him, "If thou wilt be

perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Now when the rich, young ruler heard this he went away sorrowful; for he was very rich.

The King of Kings turned to his disciples and said, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." His disciples were exceedingly amazed when they heard this, and some one of them said, "Who then can be saved?" Jesus looked at his disciples and said, "With men this is impossible; but with God all things are possible." Then the impassionate Peter said unto Jesus, "Behold we have forsaken all, and followed thee; what shall we have therefore?" The King of Kings said unto Peter and the other disciples present, "Verily, verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had

agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others idle, and saith unto them, 'Go ye also into the vineyard; and whatsoever is right, that shall ye receive.' So when even was come, the lord of the vineyard saith unto his steward, 'Call the laborers, and give them their hire, beginning from the last unto the first.' When they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should receive more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, 'These last have wrought but one hour, and thou hast made them equal unto us, which have born the heat and burden of the day.' But he answered one of them and said, 'Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: For many be called, but few chosen.'

CHAPTER XVII

GOING TO JERUSALEM

While going up to Jerusalem Jesus took the twelve disciples aside and said unto them, "Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise up again."

The wife of Zebedee took her sons, James and John, to Jesus and worshipped him, and made certain requests of Jesus for James and John. Jesus, King of Kings said to her, "What wilt thou?" The mother said to him, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy Kingdom." But the King of Kings said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" At this James and John said unto him, "We are able." Jesus answered them and said, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be

given to them for whom it is prepared of my Father."

When the other ten disciples heard what he said they were moved with indignation against James and John. When Jesus saw that they were indignant, he called them unto him and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but minister, and to give his life a ransom for many."

On another occasion when Jesus was comforting his disciples, he said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

When Jesus and his disciples left Jericho a great multitude followed them. Along the road they found two blind men sitting by the road side. When they heard that the King of Kings had passed by, they cried out, "Have mercy on us, O Lord, thou son of David." The multitude rebuked them to hold their peace, but they cried the more, using the same expression. When Jesus heard them he stopped, and said, "What will ye that I shall do unto you?" The

blind men said, "Lord that our eyes may be opened." Jesus had compassion on them, as he does penitent sinners when they cry unto him in earnest, and touched their eyes, and they immediately received their sight, and followed him.

CHAPTER XVIII

TRIUMPHAL ENTRY

When Jesus and the disciples were at Bethpage, which is near Jerusalem and the famous mount of Olives, Jesus sent two of the disciples into the village, and said to them, "Go into the village over against you, and straight ye shall find an ass tied, and a colt with her; loose them and bring them unto me. And if any man say ought unto you, ye shall say, 'The lord hath need of them;' and straight-way he will send them." This was done that the prophecy might be fulfilled which is in Zech. 9:9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The disciples did as they were told, and brought the ass and the colt, and put on them their garments, and set the King of Kings thereon. Then a great multitude spread their garments on the road, while others cut down branches of trees and spread on the road. Multitudes went before and multitudes followed, saying, "Hosanna to the son of David, blessed is he that cometh in the name of the Lord; hosanna in the highest."

When the King of Kings rode into Jerusalem all the city was moved, and said, "Who is this?" The multitude answered and said, "This is Jesus the prophet of Nazareth of Galilee."

The people seemed to get the wrong idea of the kingship of Jesus, thinking that he was to be an earthly king. On this glorious occasion, some of the Pharisees were in the crowd when the people were saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest," and they said to Jesus, "Master rebuke thy disciples." Jesus answered and said, "I tell you that if these should hold their peace, the stones would immediately cry out."

After the triumphal parade into Jerusalem, Jesus went into the temple of God, and cast out all of them that were selling and buying; and overthrew the tables of the money changers, and the seats of them that sold doves. Then he said unto them, "My house shall be called the house of prayer, but ye have made it a den of thieves."

Now the lame and the blind came to Jesus in the temple, and he healed them. When the chief priests and scribes saw the wonderful healing, and heard the children crying in the temple, and saying, "Hosanna to the son of David;" they were sore displeased, and said unto Jesus, "Hearest thou what these say?" Jesus said unto them, "Yea; have ye never read, 'Out of the mouth of babes and sucklings thou has perfected praise?'"

Jesus then left Jerusalem and went to Bethany and

lodged there for the night. The next morning as he was returning to Jerusalem he became hungry, and saw a fig tree in the way, and he found nothing on it but leaves. Jesus desired to teach his disciples a lesson in faith, so he said to the fig tree, "Let no fruit grow on thee henceforward forever." The fig tree withered away. The disciples marveled when they saw what happened to the tree, and said, "How soon is the fig tree withered away!" Jesus said unto them, "If ye have faith and doubt not, ye shall say unto this mountain, 'Be thou removed, and be thou cast into the sea;' it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

CHAPTER XIX

TEACHING IN THE TEMPLE

When Jesus went back to the temple to teach, the chief priest and the elders of the people asked him by what authority he did those things, and who gave him the authority. The King of Kings answered them and said, "I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The Baptism of John, whence was it? from heaven, or of men?" They reasoned among themselves, and finally said, "We cannot tell." And then Jesus said, "Tell I you by what authority I do these things. But what think ye? A certain man had two sons; and he came to the first, and said, 'Son, go work today in my vineyard,' He answered and said, 'I will not:' but afterward he repented, and went. And he came to the second one, and said likewise. And he answered and said, 'I go, sir:' and went not. Whether of them twain did the will of his father?" They said unto him, "The first." Jesus said unto them, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots

believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

“Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they unto them likewise. But last of all he sent unto them his son, saying, ‘They will reverence my son.’ But when the husbandmen saw the son, they said among themselves, ‘This is the heir, let us kill him, and seize on his inheritance.’ And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?”

They said unto him, “He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him their fruits in their seasons.”

Jesus said unto them, “Did you never read in the scriptures, ‘The stone which the builders rejected, the same is become the head of the corner:’ this is the Lord’s doing, and it is marvelous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you, and given unto a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever this stone shall fall, it will grind him to powder.”

When the Pharisees and the chief priests heard this parable they thought that Jesus spake of them, and would have laid hands on him if they had not thought he was a prophet, and because they feared the multitude would take his part.

Jesus then spake the parable of the marriage of the king's son, and said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, 'Tell them which are bidden, behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.' But they made light of it, and went their way, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, 'The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.' So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, 'Friend, how camest thou in hither not having a wedding garment?' And he was

speechless. Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.' For many are called but few are chosen."

CHAPTER XX

PHARISEES AND SADDUCEES

The Pharisees took counsel as to how they might entangle Jesus in his talk. They sent unto him their disciples with the Herodians, saying, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" But Jesus perceived their wickedness, and said, "Why tempt ye me, ye hypocrites? Show me the tribute money." And they brought unto him a penny. And he saith unto them, "Whose is this image and superscription?" They said unto him, "Caesar's." Then Jesus said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." They marveled and left him when they heard these words.

The same day that the Pharisees and the Herodians showed Jesus the coin, the Sadducees, a sect that did not believe in the resurrection of the dead, came to Jesus and said, "Master, Moses said, 'If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.' Now

there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her." Jesus said unto them, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living." They were astonished when they heard this.

When the Pharisees heard that Jesus had silenced the Sadducees, they got together to tempt him. One of them was a lawyer, and he said, "Master, which is the great commandment in the law?" The King of Kings said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbor as thyself.' On these two commandments hang all the law and the prophets."

Then Jesus said to the Pharisees, "What think ye of Christ? Whose son is he?" They said unto him, "The son of David." Jesus then said unto them, "How then doth David in spirit call him Lord, saying, 'The Lord said unto my Lord,' 'Sit thou on my

right hand, till I make thine enemies thy footstool.' If David then call him Lord, how is he his son?" From that day they ceased to ask Jesus questions.

The King of Kings now took occasion to speak to the multitude and his disciples of the good doctrine of the Pharisees, and of their evil examples of life, and said, "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not after their works: for they say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, 'Rabbi, Rabbi.' But be not ye called Rabbi: for one is your master, even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and

for a pretence make long prayers; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!' Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' Ye fools and blind, for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortions and excess. Thou blind Pharisees, cleanse first that which is within the cup and platter, that the outside of them

may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would

not! Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.' ”

CHAPTER XXI

DESTRUCTION OF THE TEMPLE PROPHESED

After Jesus had finished all these sayings about the scribes and Pharisees, he left the temple, but his disciples came to him to show him the buildings of the temple. Jesus then talked to them a long time about the destruction of the temple, and the following is what he said, "See ye not all these things? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." And as he sat upon the mount of Olives the disciples came unto him privately, and said, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus said, "Take heed that no man deceive you. For many shall come in my name, saying, 'I am Christ;' and shall deceive many. And ye shall hear of wars and rumors of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. And these are the beginning of sorrows. Then shall they deliver you up to be af-

flicted, and shall kill you: and ye shall be hated of all nations for my names' sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

“When ye therefore shall see the abomination of desolation, spoken of Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judaea flee into the mountains: let him which be on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should be no flesh saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, ‘Lo, here is Christ, or there;’ believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

“Behold, I have told you before. Wherefore if they shall say unto you, ‘Behold, he is in the desert;’ go not forth: ‘behold, he is in the secret chambers;’ believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is there will be the eagles gathered together.

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

“Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled.

“Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall the coming of the Son of man be. For as in

the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left.

“Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

“Who then is faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, ‘My lord delayeth his coming;’ and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were

wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him.' Then all of those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying, 'Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.'

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.' His lord said unto him, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.' He also that had received two talents came and said, 'Lord, thou deliverdst unto me two talents: behold, I have gained two other talents beside them.' His lord said unto him, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy lord.' Then he which had received the one talent came and said, 'Lord, I knew that thou art an hard man, reaping where thou hast not sown, and gathered where thou hast not strawed; and I was afraid, and went and hid the talent in the earth; lo, there thou hast that is thine.' His lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And

cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.'

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.'

"Then shall the righteous answer him, saying, 'Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?'

"And the King shall answer and say unto them, 'Verily I say unto you, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Then shall he say unto them on the left, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger,

and ye took me not in: naked, and ye clothed me not: sick and in prison, and ye visited me not.'

"Then shall they also answer him, saying, 'Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then shall he answer them, saying, 'Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.' And these shall go away into everlasting punishment: but the righteous into life eternal."

CHAPTER XXII

THE RULERS CONSPIRE AGAINST JESUS

After Jesus had finished all these sayings, he then said unto his disciples, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

The scribes, chief priests, and the elders assembled together at the place of the high priest, Caiaphas, and consulted together that they might take the King of Kings by subtilty and kill him, but they decided not to do it on the feast day for fear there would be an uproar of the people.

We next find Jesus in the house of Simon, the leper, in the town of Bethany. While there a woman came with an alabaster box of very precious ointment, and poured the ointment on his head while he was eating a meal. It made his disciples indignant when they saw the woman pour the precious ointment on his head, and they exclaimed, "To what purpose is this waste? For this ointment might have been sold for much and given to the poor." Jesus understood what it was done for, and he said, "Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she

hath poured this ointment on my body, she did it for my burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Now Satan entered into one of the disciples, Judas Iscariot, and he went and bargained with the chief priests and captains to deliver Jesus into their hands for thirty pieces of silver.

When the day of unleavened bread came, Jesus said to Peter and John, "Go and prepare us the passover, that we may eat." They asked him where he would have them prepare it, and he said unto them, "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, 'The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples?' And he shall show you a large room furnished: there make ready."

They went and found everything as he had told them, and they made ready the passover. When the appointed hour came, Jesus and his twelve disciples sat down at the table for their last supper together, and he said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

The King of Kings now took the cup and gave thanks, and said, "Take this and divide it among

yourselves: for I say unto you, I will not drink the fruit of the vine until the kingdom of God shall come." He then took bread, and gave thanks, and broke it, and gave unto the disciples, and said, "This is my body which is given for you: this do in remembrance of me."

He took the cup after supper, and said, "This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!"

The disciples began to inquire among themselves which one would do this thing. They were also striving among themselves which of them would be accounted the greatest. Then Jesus said, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

And the King of Kings said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you, as wheat: but I have prayed for you, that

your faith fail not; and when thou art converted, strengthen thy brethren." Then Simon Peter said, "Lord, I am ready to go with thee, both into prison, and to death." Then Jesus said, "I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knewest me."

Then Jesus said, "When I sent you without purse, and scrip, and shoes, lacked you anything?" And the disciples answered, and said, "Nothing." Then he said unto them, "But now, he that hath a purse, let him take it, and likewise his scrip and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, 'And he was reckoned among the transgressors:' for the things concerning me must have an end." Then one of the disciples said, "Lord, behold, here are two swords." And he said, "It is enough."

CHAPTER XXIII

THE ARREST AND TRIAL

After supper Jesus went to the mount of Olives, and the disciples followed him, and when they were there, Jesus said, "Pray that ye enter not into temptation." Then he withdrew from the disciples and knelt down and prayed, saying, "Father, if thou be willing remove this cup from me: nevertheless not my will, but thine, be done." An angel appeared from heaven and strengthened him. He was in agony, and prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

When Jesus arose up from prayer, and had come to his disciples, he found them sleeping for sorrow, and he said unto them, "Why sleep ye? rise up and pray, lest ye enter into temptation."

While Jesus was yet speaking a multitude came, and Judas was in front; and he drew near Jesus to kiss him, but Jesus said, "Judas, betrayest thou the Son of man with a kiss?"

Jesus asked the crowd who they wanted, and they said, "Jesus of Nazareth." Then Jesus said, "I have told you that I am he; if therefore ye seek me, let these go their way: that the saying might be fulfilled

he spake, 'Of them which thou gavest me I lost none.' "

Then some of the disciples that were near him said, "Lord, shall we smite with the sword?" Then Peter drew his sword and cut off the right ear of Malchus, a servant of the high priest. Jesus now performed a most wonderful miracle—he took a hold of the ear and put it back on Malchus, and it was such a neat job that no one could tell it had ever been cut off. Jesus then turned to Peter, and said, "Put up thy sword into the sheath; the cup that which my Father hath given me, shall I not drink it?" Then the captain and officers of the Jews took the King of Kings and bound him, and led him to Annas, father-in-law to Caiaphas, the high priest. Caiaphas gave counsel to the Jews that it was expedient that one man should die for the people.

Peter and John followed the crowd that took Jesus. John was known to the high priest, and went into the palace with Jesus. Peter stood outside the door, seemingly afraid to go in. John went out and spoke to the damsel that kept the door, and brought Peter in. The damsel said to Peter, "Art thou not also one of this man's disciples?" Peter said, "I am not." It was cold, and the servants and officers made a fire. Peter stood with them and warmed himself by the fire.

The high priest now asked Jesus about his disciples and his doctrines. Jesus said to him, "I spoke openly to the world; I ever taught in the synagogue, and in the temple whither the Jews always resort;

and in secert have I said nothing. Why asketh thou me? Ask them which heard me, what I have said unto them; behold, they know what I said."

Then one of the officers struck Jesus with his hand, and said, "Answereth thou the high priest so?" Jesus said, "If I have spoken evil, bear witness of the evil; if well, why smitest thou me?"

Peter was still by the fire warming himself, and they said, unto him, "Art not thou also one of his disciples?" Peter said, "I am not." Then a relative of the servant whose ear Peter cut off with the sword, said, "Did not I see thee in the garden with him?" Peter again denied him, and immediately the cock crew. Peter then remembered what Jesus had said about his betraying him, and felt very bad.

Early in the morning they led Jesus from the palace of the high priest to the hall of judgment. The Jews did not go in, lest they should be defiled before eating the passover. Pilate came out, and said, "What accusation bring ye against this man?" They said, "If he were not a malefactor, we would not have delivered him unto thee." Thereupon Pilate said, "Take ye him, and judge him according to your law." Then the Jews said, "It is not lawful for us to put any man to death."

Pilate entered into the judgment hall again and called Jesus, and said, "Art thou the King of the Jews?" Jesus said, "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate said, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou

done?" Jesus said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence?"

Pilate said, "Art thou a king then?" Then Jesus said, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate said, "What is truth?" Then he went out again unto the Jews, and said, "I find in him no fault at all, but ye have a custom that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?" They all cried, "Not this man, but Barabbas." Barabbas was a robber.

Pilate was disgusted with the whole matter, and now he took Jesus and scourged him, and the soldiers platted a crown of thorns. They put a purple robe on him, and the crown of thorns was pressed down upon his head. Then they mocked him, and said, "Hail, King of the Jews! and they struck him with their hands.

Think now of the King of Kings, Lord of Lords, the bright and morning star, being mocked and smote, and a crown of ugly thorns being pressed against his fair and lovely brow. If ever I loved my Jesus, I love him now, and it seems to me that I could not have stood by and have seen my Jesus, King of Kings, treated in such a rough manner, but my sinner friend you and millions of others are treat-

ing him just as badly when you are plunging head-long into sin.

Let us stop the trial for a few minutes to see what Judas, the betrayer of the King of Kings, is doing. It is often said, "The love of money is the root of all evil." Well, Judas bargained with the Jews to put Jesus into their hands for thirty pieces of silver. Many men today are bought with silver and gold, and lose not only their self-respect but their precious souls.

After it was too late, Judas was condemned, and repented of the awful deed. He took the thirty pieces of silver back to give them to the chief priests and elders, and said, "I have sinned in that I have betrayed the innocent blood." And the chief priests and elders said, "What is that to us? see thou to that." Then Judas cast down the pieces of silver in the temple, and went out and hanged himself.

The chief priests and elders picked up the thirty pieces of silver, and said, "It is not lawful to put them into the treasury, because it is the price of blood." After they took counsel, they bought the potter's field with the silver to bury strangers in, The potter's field is known as the field of blood.

This fulfilled another prophecy which was spoken by Jeremy, which says, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me."

As we go back to the trial we find Pilate saying to

the mob, "I bring him forth to you, that ye may know that I find no fault in him." Jesus came forth, wearing the crown of ugly thorns and the purple robe. Then Pilate said unto the Jews, "Behold the man." The angry mob cried out, "Crucify him, crucify him." Pilate then said, "Take ye him and crucify him, for I find no fault in him."

Then the Jews said, "We have a law, and by our law he ought to die, because he made himself the Son of God." After Pilate heard that he was more afraid, and he asked Jesus the question, "Whence art thou?" This time Jesus gave him no answer. Then Pilate said, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" Then Jesus answered, and said, "Thou couldest have no power at all against me, except it were given thee from above, therefore he that delivered me unto thee hath the greatest sin."

From that moment Pilate sought to release him, but the Jews again cried out, "If thou let this man go, thou art not Caesar's friend; whoever maketh himself a king speaketh against Caesar." When Pilate heard them say that, he brought Jesus forth, and sat down in the judgment seat.

It was about the sixth hour, and the time for the preparation of the passover; and Pilate said unto the Jews, "Behold your King!" The mob cried out again, "Away with him, away with him, crucify him." Then Pilate said to them, "Shall I crucify

your King?" Then they cried, "We have no King but Caesar!"

When Pilate saw that it was useless for him to try to hold out against the mob any longer, he took water and washed his hands before the multitude, and said, "I am innocent of the blood of this just person; see ye to it." Then all the people said, "His blood be on us and our children."

Pilate now released unto them the robber, Barabbas, and delivered Jesus, King of Kings, unto them to be crucified.

CHAPTER XXIV

JESUS, KING OF KINGS, CRUCIFIED

They led him away from the trial and made him bear the heavy cross. Jesus was staggering under the heavy load, when a man named Simon was coming in from the country, and having a kind heart, he helped Jesus carry the old, rugged cross to Golgotha, where they crucified our Savior, the Lamb of God, that takest away the sins of the world.

Now they offered him vinegar mixed with gall to drink, but when he tasted it he refused to drink it. When they crucified him they parted his garments, casting lots: that it might be fulfilled which was spoken of by a prophet as recorded in the Old Testament, "They parted my garments among them and upon my vesture did they cast lots." Before they parted his raiment Jesus, said, "Father, forgive them; for they know not what they do."

They set up over his head the accusation, "THIS IS THE KING OF THE JEWS." To make the affair to seem more disgraceful, and in fulfillment of the saying of the prophet Isaiah, "He shall be numbered with the transgressors," they crucified with him two thieves, one on either side. The crowd now railed at Jesus, and poked fun at him, telling him, if

he were the Son of God to save himself. One of the thieves on the cross beside him also made fun of him, but the one on the other side said, "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Then he said unto Jesus, "Lord remember we when thou cometh into thy kingdom." Jesus said unto him, "Verily I say unto thee, today thou shalt be with me in paradise." This was the daring robber of the desert, that when a baby was said to have been washed in the water where the Lord Jesus had been washed in when Joseph and Mary were on their way to Egypt, and the robber baby was healed of awful sores.

The sun was darkened from the sixth hour until the ninth hour, and the veil of the temple was rent. That all scriptures might be fulfilled, Jesus said, "I thirst," and they dipped a sponge in vinegar and thrust it into him mouth. Jesus cried with a loud voice, saying, "Father, into thy hands I commend my spirit," and as the gospel writers say, he gave up the ghost.

When the centurian saw all that had happened, he glorified God, saying, "Certainly this was a righteous man." The people who had gathered to see the awful deed smote their breasts and returned home. His acquaintances and followers from Galilee watched the whole affair from a distance.

Because it was a custom of the Jews that a body should not hang on the cross on the Sabbath day,

they went to Pilate and got consent to break the legs of Jesus and the two thieves and take them away. The Jews broke the legs of the first thief, but when they came to Jesus they saw that he was already dead, and they did not break his legs; but one of the soldiers pierced his side with a spear, and blood and water came out forthwith. Here again two Old Testament Scriptures were fulfilled, "A bone of him shall not be broken," and, "And they shall look on him whom they pierced."

Now Joseph of Arimathaea, being a rich and honorable man, and a follower of Jesus, begged Pilate secretly that he might take the body away. When Pilate made sure that Jesus was dead, he gave his consent for Joseph to take the body away.

Nicodemus who had been a Pharisee and a ruler of the Jews, and who, on one occasion, came to Jesus at night, and said, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him;" and to whom Jesus said, "Verily, verily I say unto thee except a man be born again, he cannot see the kingdom of God;" brought a mixture of myrrh and aloes, about one hundred pounds, and they wrapped the body in linen clothes with the spices, as was the custom of the Jews.

In a near by garden was a sepulcher in which man had never been laid, and they laid the body of Jesus in it. The women from Galilee witnessed the burial, and saw how his body was laid. Then they returned to their homes and prepared spices and ointments,

and then rested on the Sabbath day according to the commandment.

Joseph had closed the door of the sepulcher with a great stone, but the next day the chief priests and Pharisees came to Pilate and said, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, 'He is risen from the dead;' so the last error shall be worse than the first."

Pilate said unto them, "Ye have a watch! Go your way, make it sure as ye can." They went and made it sure, by sealing the stone and leaving a guard. Now they thought that Jesus, King of Kings, was at last silenced, as they had killed his body, sealed a great stone over the door of the grave, and set a watch over the grave; but soon, to their great disappointment, a marvelous thing happened.

While Jesus was yet with his disciples, he said many things which they failed to understand, such as: "Let not your heart be troubled: ye believed in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there you may be also." And, "But now I go my way to him that sent me." "It is expedient for you that I go away; for if I go not away, the Comforter will not

come unto you; but if I depart I will send him unto you." "A little while and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father." "Behold the hour cometh, yea is now come, that ye shall be scattered." "I came forth from the Father, and am come unto the world; again I leave the world, and go to the Father."

CHAPTER XXV

THE RESURRECTION AND ASCENSION

On the first day of the week the two Marys from Galilee took their spices early in the morning and started to the grave, wondering how they would get the stone rolled away. When they got there an angel had come from glory and rolled away the stone. When they saw that the stone had been rolled away, Mary Magdalena ran to tell Peter and John.

When Peter and John got the news, they started on a run and John reached the sepulcher first. John stooped and looked into the grave, and saw the linen clothes that Jesus had been wrapped in lying folded up. Then the impulsive Peter went into the sepulcher, and he noticed that the napkin that had been wrapped about Jesus' head was wrapped together by itself. When John saw these things, he believed the things which Jesus had said.

As yet they did not seem to know the scripture, that Jesus must rise again from the dead; so they went home puzzled. Mary remained at the grave and wept, and while she was weeping, she saw two angels sitting one at one end and the other at the other end of the grave. The angels said, "Woman, why weepest thou?" Mary answered, "Because they

have taken away my Lord, and I know not where they have laid him." When she turned around she saw Jesus standing, but she did not recognize him. Then Jesus said, "Woman, why weepest thou?" She took him to be the gardener, and said, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Jesus said, "Mary!" Mary now recognized his voice, and said, "Master!" Then Jesus said, "Touch me not, for I have not yet ascended to my Father, and your Father; and to my God, and your God."

Mary went and told the disciples that she had seen the Lord, and that he had spoken the foregoing things unto her.

That same day as two of the disciples were on their way to Emmaus, a village not far from Jerusalem, Jesus happened along the road and went with them. They were talking about the wonderful things that had happened, but they did not recognize Jesus. As they walked along Jesus said to them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" Then one of them said, "Art thou only a stranger in Jerusalem, and hast not known the things that are come to pass there in these days?" Jesus said, "What things?" They said, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed

Israel; and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulcher, and found it even so as the women had said, but him they saw not."

Then Jesus said, "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?" Then beginning at Moses and all the prophets, he expounded unto them in all the scriptures concerning himself.

When they were near the village Jesus acted as if he were going on, but they said, "Abide with us; for it is towards evening, and the day is far spent." Upon their invitation, he went in to tarry with them, and as they were at the table for supper, Jesus took bread and blessed it, and brake it and gave it to them. Then their eyes were opened, and they recognized him; and behold, he vanished. These disciples were astonished, and said one to another, "Did not our hearts burn within us while he talked with us by the way and while he opened to us the scriptures?"

The two disciples returned to Jerusalem for the regular first day of the week meeting, and they found the other disciples gathered and talking about Jesus being risen, and the two told what had hap-

pened on the way, and of Jesus breaking bread with them.

They had the doors fastened because they feared the Jews, but to their great surprise Jesus appeared and said, "Peace be unto you." Then he showed them his hands and his side, and the disciples were mighty glad to see him. Jesus again said, "Peace be unto you; as my Father hath sent me, even so send I you." Then he breathed on them and said, "Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

Thomas, one of the twelve chosen disciples, was not present at that meeting, and when the other disciples told him about having seen Jesus, he would not believe them, and said, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe."

The next Sunday night Thomas met with them, and as before they had the doors fastened, and behold, Jesus stood in their midst, and said, "Peace be unto you." Then seeing Thomas, said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing." Thomas, said, "My lord and my God!" Then Jesus said, "Thomas, because thou hast seen me, thou hast believed; blessed are they which have not seen, and yet have believed."

Saint John says that Jesus did many other signs which are not written, but these are written that you might believe that Jesus is the Christ, the Son

of God; and that believing you might have life through his name.

Now the King of Kings had risen from the dead to prove that there will be a resurrection from the dead. Of course we will all be changed at the twinkling of an eye. Jesus was changed. He could talk and walk as usual, and ate broiled fish and honeycomb in the presence of the disciples, but on the other hand, he could appear and disappear at will, which went to show that he was more than a physical being, but a spiritual being as well. After his resurrection, he would only remain with his disciples a little while at a time and then disappear.

Some of the disciples had been fishermen, and it was only natural that they had a longing for their old trade; so one night Peter, Thomas, Nathaniel, John, and some of the other disciples went a fishing. They were not fishing with hooks, but with nets. They had fished all night without any luck. They were out in the sea of Tiberias, and in the morning they saw some one standing on the seashore, but they did not think about the person being Jesus. They heard the voice of the King of Kings, saying, "Children, have ye any meat?" Of course, they knew the voice, and answered, "No." Jesus said, "Cast the net on the right side of the ship and ye shall find." They obeyed, and were not able to draw the net up for the fishes.

John now recognized the person on the shore to be Jesus, and he said to Peter, "It is the Lord." Then Peter plunged into the sea and swam toward

the shore. The others followed in a small ship, dragging the net with the fishes. When they reached the shore, they saw a fire and a fish cooking thereon, and some bread.

Jesus said, "Bring the fish which ye have now caught." Peter drew the net to land with one hundred and fifty-three large fishes. The surprising thing about it all was, with that heavy load the net was not broken.

Jesus then said, "Come and dine." He gave them bread and fish, and they enjoyed their breakfast. After they had eaten, Jesus said to Peter, "Simon, son of Jonas, loveth thou me more than these?" Peter said, "Yea, Lord; thou knowest that I love thee." Jesus said, "Feed my lambs." A second time Jesus said, "Simon, son of Jonas, lovest thou me?" Peter said, "Yea, Lord; thou knowest that I love thee." Jesus said, "Feed my sheep." Then he said a third time to Peter, "Simon, son of Jonas, lovest thou me?" Peter was grieved because Jesus asked him the same question the third time, and he said, "Lord, thou knowest all things; thou knowest that I love thee." Jesus again said, "Feed my sheep."

Then Jesus revealed unto Peter what death he, Peter, would die to glorify God.

It is also written that on one occasion after the resurrection, Jesus had an appointment with his disciples in a mountain of Galilee, where they worshipped him, and he said, "All power is given unto me in heaven and in earth. Go ye, therefore, and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

It is recorded in the Gospel that after Jesus had been risen from the dead forty days, he led his followers out as far as Bethany, and lifted up his hands and blessed them, and while he was blessing them, he parted from them and ascended up into heaven. While the disciples were steadily gazing toward heaven, behold two men stood by them in white apparel, and said, "Ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

His followers now returned to Jerusalem and went to the upper room and continued with one accord in prayer, as they had been previously instructed by Jesus, until the Holy Ghost came upon them. Thus the great Christian movement started, and Peter, who had thrice denied his Savior, became one of the great leaders. Read the whole story in the Holy Bible. Read it over and over, and it will become more wonderful every time you read it.

Nearly two thousand years have passed away since the King of Kings trod the earth, but his precious name becomes more wonderful as the years roll on. I am now going to quote to you some of the beautiful things that the song writers have said about him down the ages:

"Hail the once despised Jesus,
Hail the Galilean King!

Thou didst suffer to release us,
Thou didst free salvation bring."

"Jesus! what a friend for sinners!
Jesus! lover of my soul!
Friends may fail me
He, my Savior, makes me whole."

"All the world for Jesus!
This our battle cry
Gird ye on the armor,
Lift the standard high."

"Who will follow Jesus, standing for the right,
Holding up his banner in the thickest fight?"

"Does Jesus care when my heart is pained
Too deep for mirth or song;
As the heavy burdens press, and the cares distress,
And the way grows weary and long?

"O yes, he cares, I know he cares,
His heart is touched with my grief;
When the days are weary, the long nights dreary,
I know my Savior cares."

"Just lean upon the arms of Jesus
He'll help you along, help you along,
If you will trust his love unfailing,
He'll fill your heart with song."

"Precious, gentle, holy Jesus!
Blessed bridegroom of my heart,
In the secret inner chamber
Thou wilt whisper what thou art."

"When you receive an answer to prayer,
Never lose faith nor yield to despair;
Give unto Jesus your burden of care."

"Jesus washed my sins away,
Blessed be his name forever;
Jesus taught me how to pray,
Blessed be his name forever.

"Never will I cease to love him,
Never will I cease to love him,
Never will I cease to love him,
Because he first loved me."

"Just to see Jesus, whose love is so precious!
Jesus, my Savior, my Helper is he;
Just to see Jesus fill heaven with gladness,
That will be glory, be glory for me."

"Proclaim the glad tidings o'er mountain and plain,
Repeat the sweet story again and again."

"Our Jesus is mighty to save,
Mighty to save and mighty to bless,
Mighty to comfort the heart in distress."

"'Tis the same old way,
There is just one road to Jesus,
By the way of the cross of Calvary!
We must travel the same old way."

"Jesus is all the world to me
My life, my joy, my all;
He is my strength from day to day—
Without him I would fall."

"I see upon the rugged cross the Lamb of God,
Who taketh away the sins of the world,
And how I love to tell his saving love abroad."

"Safe in the arms of Jesus,
Safe upon his gentle breast;
There by his love o'er shaded,
Sweetly my soul shall rest."

"Yes, I'll sing the wondrous story
Of the Christ who died for me.
Sing it with the saints in glory,
Gathered by the crystal sea."

"Poor child of the wreck, see the life boat is near;
A sweet voice is heard, for the Master is near;
He walks every billow, controls every wave,—
'Tis Jesus, King Jesus, the mighty to save."

"Hear the voice of Jesus pleading!
Onward with a song of cheer.

Every word he bids you heeding,
For the twilight hour is near."

"On Christ the Savior our sins were laid.
There is no other salvation!
His precious blood was the price he paid.
There is no other way!"

"Weak and unworthy though I be,
Yet Christ the Savior died for me;
And I shall see his blessed face,
For I am a sinner saved by grace."

"And the cause of all my gladness,
All my songs by day and night,
Is the precious love of Jesus in my soul."

"He may never pass your way again,
This wonderful Savior of men;
Call his name while you may, let him save you today,
He may never pass your way again."

"If Jesus goes with me I'll go any where,
'Tis heaven to me where'er I may be if he is there."

"Stand up for Jesus, ye soldiers of the cross,
Lift high his royal banner
It must not, it must not suffer loss."

"The whole world was lost in the darkness of sin,
The light of the world is Jesus;

Like sunshine at noonday his glory shone in,
The light of the world is Jesus."

"Leaning on Jesus, I walk at his side;
Leaning on Jesus, I trust him my Shepherd and
Guide."

"All beauty, bright, and vernal,
When Jesus comes,
All glory, grand, eternal,
When Jesus comes."

"Tell me the story of Jesus,
Write on my heart every word.
Tell me the story most precious,
Sweetest that ever was heard."

"The whole wide world for Jesus!
Once more before we part,
Ring out the joyful watchword
From every grateful heart."

"Yes, there is a pardon for you,
Yes, there is a pardon for you;
For Jesus died to redeem you,
And offers full pardon to you."

"There never was any one like him,
Never, never, never,
There never was any one like him,
Like Jesus my Lord."

"Jesus leads me, I will follow,
I will follow, I will follow anywhere."

"I love to think of that happy day,
When Jesus spoke peace to my soul;
It seems to me such a wonderful way,
That Jesus spoke peace to my soul."

"I have been to Jesus and he saved my soul,
Praise his holy name!
I but touched his garment and he made me whole,
Praise his holy name."

"I want to see Jesus, don't you?
My Savior so full and true,
When I reach that strand of that bright land,
O I want to see Jesus, don't you?"

"It was Jesus who set me free,
Now every chain is broken in twain."

"Don't forget when long is the way;
Don't forget when dark is the day;
Don't forget Jesus, he will hear you when you pray."

"I love Jesus, for he saved my soul,
From his cross the tides of mercy roll;
He sought me when astray;
Now he leads me in his own way."

"The name of Jesus is so sweet,
I love its music to repeat."

"I have never found a friend like Jesus,
So tender and so mild."

"He knows the evils that surround me,
The turnings that would lead astray,
No foes of night can ere confound me,
For Jesus leads, he knows the way."

"What will you do with the King called Jesus?
What, O what will you do with Jesus?
He waits to bless all who will humbly confess
Faith in his blood and righteousness."

"Just to walk with the Savior whom I love,
Just to know that he is near
Is like walking the street of gold above,
Free from all corroding care."

"Now just a word for Jesus—
'Twill help us on our way;
One little word for Jesus
O speak, or sing, or pray."

"I told him the old, old story
Of Jesus who came from glory;
Hope and cheer impart to the breaking heart,
I told him the old, old story."

"Hail him! hail him! Jesus the crucified.
Sound his praises! Jesus who bore our sorrows."

"I have a Savior who is pleading above,
Have you? Have you?
I have a Savior who keeps by his love;
O friend without Jesus, have you?"

"In all my life his kind hand I see,
Somebody cares—'tis Jesus."

"Jesus my Savior is all things to me;
O what a wonderful Savior is he."

"Since I gave myself to Jesus,
Since his call I did obey,
O brighter joy is dawning
On my soul from day to day."

"Lo! he comes! Lo! Jesus comes!
Lo! he comes, he comes all glorious;
Jesus comes to reign victorious.
Lo! he comes! Lo! Jesus comes."

"O touch the hem of his garment,
And thou too shalt be free;
His saving power this very hour
Shall give new life to thee."

"Blessed Lord, we hear thee saying,
'Do you love me more than these?'"

"Jesus knocks, he calls to thee;
 'Weary one, O come to me;'
He can save and only he;
 Open wide the door."

"All my doubts are over, my struggling is past,
 And the load of my sin at his feet I have cast;
I have anchored in Jesus at last."

"I've found a friend, O such a Friend;
 He loved me ere I knew him."

"Would you believe, and Jesus receive,
 If he were standing here."

"I AM WALKING EVERY DAY WITH JESUS;
 I feel his presence sweetly near."

"It's all right now, it's all right now,
 For Jesus is my Savior, and it is all right now."

"O how gently will it lead us!
 O how tender is its touch!
'Tis the blessed hand of Jesus;
 We all need it, O so much!

"There is glory in my soul
 Since the Savior made me whole;
Light is shining from above,
 All around me joy and love."

"O what a wonderful Savior
 In Jesus my Lord I have found!
 Though I had sins without number,
 His grace unto me did abound."

"The precious blood of Jesus fully cleanseth me."

"Lift up the cross for Jesus
 His banner be unfurled,
 Till every tongue confess him
 Through the whole world."

"I am bought, but not with gold;
 Bought with a price—the blood of Jesus,
 Precious price of love untold."

"Redeemed and so happy in Jesus,
 No language my rapture can tell."

"Jesus leads and we follow on,
 We cannot stray, for Jesus knows the way;
 Jesus leads, and we follow on."

"Jesus, thy name I love
 All other names above,
 Jesus, my Lord! O thou art all to me.
 Nothing to please I see,
 Nothing apart from thee, Jesus, my Lord."

"Answer 'Yes' to Jesus,
 His sweet will obey;

With a loving spirit
Serve him while you may."

"He is the King, the King of all Kings,
He is the King all great and glorious."

"Jesus is tenderly calling thee home—
Calling today, calling today;
Why from the sunshine of love wilt thou roam
Farther, and farther away?"

"Pass me not, O gentle Savior,
Hear my humble cry;
While on others thou art smiling,
Do not pass me by."

"Golden sunbeams round me play;
Jesus turns my night today;
Heaven seems not far away,
Since I found my Savior."

"Singing as I go along life's road,
Praising the Lord, praising the Lord;
Singing as I go along life's road,
For Jesus has lifted my load."

"Take the name of Jesus with you,
Child of sorrow and of woe:
It will joy and comfort give you,
Take it then where'er you go."

"I wandered in sorrow and sin,
 My heart was heavy and sore,
 When I heard a voice saying—
 'Arise and come in!
 O wanderer sorrow no more!
 Who could it be but Jesus?"

"My life, my love, I give to thee,
 Thou Lamb of God, who died for me."

"Would you know God's will alone?
 Follow in the steps of Jesus;
 Would you yield to him your own?
 Follow in the steps of Jesus."

"Jesus calls us o'er the tumult
 Of our life's wild, restless sea,
 Day by day his sweet voice soundeth,
 Saying, 'Christian, follow me.' "

"Can the Master count on you?
 Are you one of the tried and true?
 Hear the battle cry, 'Ye must fight or die.'
 Can the Master count on you?"

"To Jesus! to Jesus! Only unto Jesus,
 The Savior so compassionate,
 The sinner's only Friend."

"O Jesus! by that matchless name,
 Thy grace shall fail us never,

Today as yesterday the same;
Thou art the same forever!"

"I need thee, O I need thee,
Every hour I need thee;
O bless me now my Savior;
I come to thee."

"Break thou the bread of life
Dear Lord to me
As thou didst break the loaves
Beside the sea."

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

"I am trusting Lord, in thee
Blessed Lamb of Calvary;
Humbly at thy cross I bow,
Save me Jesus, save me now."

"Came to Jesus as I was,
Weary and worn and sad;
I found in him a resting place,
And he has made me glad."

"The peace of Christ makes fresh my heart,
A fountain ever springing;

All things are mine, since I am his—
How can I keep from singing."

"Never be afraid to speak for Jesus,
Think how much a word will do;
Never be afraid to own your Savior,
He loves and cares for you."

"In the hour of trial, Jesus plead for me,
Lest, by base denial I depart from thee."

"O listen to our wondrous story;
Counted once among the lost,
Yet one came down from heaven's glory,
Saving us at awful cost."

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."

"Come, thou almighty King,
Help us thy name to sing."

"O happy day that fixed my choice
On thee, my Savior and my God
He taught me how to watch and pray
And live rejoicing every day."

"O Jesus, thou art standing,
Outside the fast closed door,

In lowly patience waiting
To pass the threshold o'er;
O shame, thrice shame upon us,
To keep him standing there."

"So tender, so precious,
My Savior to me;
So true and so gracious
I've found him to be."

"I am coming to Jesus for rest,
Rest such as the purified know; . . .
I believe Jesus saves,
And his blood washes whiter than snow."

"Jesus loved me—wonderful Savior!
Jesus loved me, I cannot tell why;
He came to rescue sinners unworthy,
My heart he conquered, for him I would die."

"Heaven is not far away
When Jesus is near;
Give your heart to him today,
When Jesus is near."

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

"Jesus, and shall it ever be,
A mortal man ashamed of thee?"

"When from my dying bed
My ransomed soul shall rise,
Then 'Jesus paid it all,'
Shall rend the vaulted skies."

"O worship the King, all glorious above,
And gratefully sing his wonderful love;
Our shield and defender, the ancient of days,
Pavilioned with splendor, and girded with praise."

"Jesus, Savior pilot me
O'er life's tempestuous sea."

"May Jesus Christ be praised!
Be this the eternal song
Through ages all along,
May Jesus Christ be praised."

"Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

"More about Jesus would I know,
More of his grace to others show;
More of his saving fullness see,
More of his love who died for me."

"What a wonderful change in my heart has been
wrought
Since Jesus came into my heart,
I have light in my soul for which long I have sought."

"Jesus met me there!
He lifted all my care;
I shall rise to meet him,
Meet him in the air, yes, in the air."

"What a wonderful Savior is Jesus, my Jesus!
What a wonderful Savior is Jesus my Lord!"

"I must tell Jesus all of my trials;
I cannot bear these burdens alone,
In my distress he kindly will help me,
He ever loves and cares for his own."

"In loving kindness Jesus came,
My soul in mercy to reclaim,
And from the depths of sin and shame,
Through grace he lifted me."

"Somebody loves me—and I love him well,
But why he loves me, I never can tell;

With him forever he says I may dwell;
Who could it be but Jesus?"

"Yes, there's one, only one, the blessed Jesus,
He's the One;
When affliction press the soul, when waves of trouble
roll,
And you need a friend to help you, He's the One."

"I am holding on to Jesus when temptations fierce
assail."

"Jesus is merciful, Jesus will save."

"Who can take my sins away?
No other one but Jesus!
Who turn my darkness into day?
No other one but Jesus."

"If you want to be happy, take Jesus."

"If to Jesus we belong,
He will tune our hearts with song."

"I have answered 'Yes' to Jesus,
Given all to him today;
From my soul so heavy laden,
He has rolled the load away."

"When you my Jesus understand,
When you accept his loving hand,

A happy morning will dawn for you,
When you know Jesus too."

"Do you carry burdens hard to bear?
Are you sometimes tempted to despair?
Go tell Jesus, he will hear your prayer."

"Jesus, Jesus, how I trust him!
How I've proved him o'er and o'er!
Jesus, Jesus, precious!
O for grace to love him more."

"The tempest may sweep o'er the wild stormy deep,
In Jesus I'm safe evermore."

"I am so glad that Jesus loves me."

"Busy may I ever be
Jesus dear, in serving thee!
Shining like the sun's bright ray,
Driving all the clouds away."

"Jesus I am coming home today,
Never, never more from thee to stray;
Lord, I now accept thy precious promise,
I am coming home."

"Jesus will save, Jesus will save you now;
Come thou, believing, his pardon receiving,
And Jesus will save you now."

"There's not a friend like the lowly Jesus,
 No, not one! not one!
 None else can heal all our soul's diseases,
 No, not one! not one!"

"If you are tired of the load of sin,
 Let Jesus come into your heart,
 If you desire a new life to begin,
 Let Jesus come into your heart."

"Why do you wait dear brother?
 Oh, why do you tarry so long?
 Your Savior is waiting to give you
 A place in his sanctified throng."

"Earnestly, tenderly, Jesus is calling,
 Calling, O sinner come home."

"While Jesus whispers to you,
 Come sinner, come!
 While we are praying for you,
 Come sinner, come."

"O how I love Jesus, because he first loved me."

"What a Friend we have in Jesus,
 All our sins and griefs to bear,
 What a privilege to carry
 Every thing to God in prayer."

"My Jesus I love thee, I know thou art mine,
For thee all the follies of sin I resign."

"Jesus I my cross have taken
All to leave and follow thee;
Naked, poor, despised, forsaken
Thou from hence my all shall be."

"The great Physician now is near,
The sympathizing Jesus,
He speaks the drooping heart to cheer,
O hear the voice of Jesus."

"Blessed assurance, Jesus is mine,
Oh, what a fortaste of glory divine."

"Low in the grave he lay,
Jesus, my Savior,
Up from the grave he rose,
With a mighty triumph o'er his foes."

"Shoulder to shoulder, one in purpose hand in hand,
Loyal to the King of Kings we will go;
He has shown us the way, equipped us, given his
command;
Forward, then, however strong be the foe."

"At the name of Jesus bowing,
Falling prostrate at his feet;
King of Kings in heaven we'll crown him
When our journey is complete."

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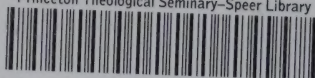
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